3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

845 REARING AND EDUCATION OF CHILDREN

On the average number of children in a family vide page XXIII. The birth of twins is regarded as the greatest of good fortune.

854 Affection of parents for their children is not wanting. The mother often places the infant in a long basket or bed made of grass; this she carries on her head or covers with a mat in some secure place, while the child sleeps. Education

868 is limited to teaching the children the work and skill which the parents command.

553 The naming of the children is done by some member of the family, in most

551 cases by the parents or grandparents. The name generally has some connection with circumstances attending the birth. The name *Ago* ("she died") is often given when the birth occurs in close proximity to a death in the family. *Nwaiil₂* is a very common name; it indicates that the mother of the child has prayed for a child by sweeping a sacred house (a temple of Nyikang or of some other ancient king) with a bunch of straw. Men often acquire a second name when grown up; this one is in most cases called after the name of a cow or an ox.

883 When the boys are from thirteen to fifteen years old, they start the cultivation of a small field of their own, for the result of which they try to acquire cattle.

882 — The boys and young men of a village born in the same year form a companionship, all member of such a "class" having a common name. The young men of a village do not sleep in their parents' houses, but their common sleeping place is in the cow-shed of the village. The act of sleeping in the barn is called "sleeping in the ashes" from the fact that they during this time sleep in the ashes of the fire kept smouldering in the barn.

567 SLAVES The Shilluks have some slaves secured before the present régime. Some of these are Shilluks, others are from the Kordofan and also from farther up the Nile. They were secured in war or purchased from the Arabs. In single cases Shilluk parents sold their children for food in time of famine, or gave them away to chiefs.

764 BURIAL When a grown-up man dies, he is buried in or just before his hut. An ox is killed as a funeral feast, and its horns are planted on the grave so that they are visible from without. Women and children are buried in the bush. — For a description of a burial vide pages 111 and 135.

Some time after the death of a man a funeral ceremony is held; it takes place when the property of the deceased is divided among his heirs; this may be from about one month to one year after the person has died. The warriors of the neighbouring villages are invited. An ox is killed on the occasion. The ceremony consists in dancing, making displays of arms, feasting on the meat of the slain ox, and drinking merisa. The women also partake in it. Whether any religious actions are connected with it, I do not know.

8:Howell E-4-8 (1937, 1948) 1953 FJ23 Shilluk FJ23

tant among the Nuer and Dinka, does not usually arise. The Shilluk seem to attach greater significance to physical paternity than do other Nilotes and the *okeijo* male will usually be linked to the name of his *genitor*, even though this carries with it no legal rights. In the case of males there is often a tendency on the part of the maternal uncle or his heirs to deny to the *okeijo* rights of inheritance or full participation in the reciprocal privileges of the lineage, so that his status is sometimes precarious and indeterminate.

Unlike the Nuer and Dinka, the Shilluk have no 'Ghost-Marriage'.[1] It is not stated as a fundamental obligation of kinship that a wife should be 'married to the name' of a dead kinsman, though the sentiment which dictates the custom among the Nuer and Dinka is not absent among the Shilluk. In this sense the Nuer and Dinka system is perhaps more individual than that of the Shilluk. Among the Shilluk continuity of the kinship group, not of the individual, is assured by normal legal marriage with cattle which might well have been used by the deceased for this purpose, but are not transferred in his name. Names are retained, however, by a belief in reincarnation. It is believed that the spirit of some ancestor appears in the new-born child which is then named after the ancestor. At the birth of every child a ceremony is performed, usually with the assistance of a *bay reth* who specializes in such matters, to determine this. The participants will ask, '*men akal yi min*?—'This one is brought by whom?' This accounts for the repetition of names in Shilluk genealogies, irrespective of sex, since there is no reason why the spirit of a female ancestor should not enter a male child or vice versa.

As will be seen later, a man who seduces a girl, if she subsequently gives birth to a child, cannot assume legal parenthood of his offspring except by marrying the mother and then only if at least some of the bridewealth cattle have been transferred, and the initial processes of marriage performed before the child is born. Theoretically, at least, children born out of wedlock cannot be legitimized and must therefore remain *okeijo*. This does not apply if the father is betrothed to the girl at the time, provided that he eventually completes the marriage payments. It often happens, however, that a child born in these circumstances is adopted by the man who subsequently marries the mother, and marriage in these conditions usually brings with it legal parenthood of children born out of wedlock.

Violation of Rights in Women

Seduction of Unmarried or Betrothed Girls and Adultery

The seduction of unmarried girls is accounted a serious wrong among the Shilluk and one which demands compensation. The wrong is referred to as *kwor kwob nian ajur* and compensation is assessed, both currently and traditionally, at one ox. Pumphrey remarks that,

> . . . an original seduction often eventuates in marriage, in which case the seduction payment is payable first and the marriage payment after (and over and above it). In such cases also marriage dates from the acceptance of the sheep and it is improbable that the girl's family will accept it until the seduction payment is completed.[2]

[1] See Evans-Pritchard: 'Some Aspects of Marriage and the Family among the Nuer', *Zeitschrift für Vergleichende Rechtswissenschaft*, 1938 and Rhodes-Livingstone Inst. 1948.

[2] Pumphrey: unpublished records.